

# THE BAPTIST RECORD.

OLD SERIES VOL. XXXI

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NEW SERIES VOL. IX, NO. 18.

A good conscious title to heaven is worth more than a deed of gift to all the millions of earth. Lord we humbly thank thee for this blessed title.

If the human life could have the right kind of beginning and direction it would need very little of current correction, for as a matter of fact "as the twig is bent so is the tree inclined."

It is easy for those who have learned how to practice the grace of self-denial, to "love their enemies," to "do good to them that hate them," and to "pray for them that despitefully use and persecute them."

Success is a blessed tonic to the toiling worker, but even failure has its helpful uses to earnest and patient plodders, in that it toughens his moral muscle and sharpens his spiritual wit for another onset.

The latest sort of a Christian that we have heard of is the "wheel barrow" Christian. It is not that he has but one wheel in his head whence others are said to have many, but for the very significant reason that "he goes only when some one pushes him." And whoever has fallen over a wheel barrow in the back yard on a very dark night, knows what a villainous "stumbling block" such a Christian can be.

Shall it be said of all the saints who sleep so soundly in church during the morning service that they have "fallen asleep in the Lord." Think of it will you! The Lord has pledged Himself to be present with His people even in their midst when they are "met together in His name," and there are some good people so oblivious of, or indifferent to the Lord's presence that they can actually go to sleep and think it so small a matter as to joke about it.

The fact of the German kaiser's defying both the Russian bear and the British lion and at the same time and in the same way is a spectacle to startle the whole coterie of the civilized nations. He must have just awakened out of a disturbed slumber and from a gay flowery dream of universal peace when he, high-handedly builded a stirring financial stronghold for himself in the way of a solid bank in Persia, the very bone of contention of those greatest of European powers. And what is more, France is looking on. A daring spirit he.

It is said by a would-be philosopher that "the one he did not marry is usually a man's ideal woman." But in our opinion, that man is a fool if he allows himself even to think, and a knave pure and simple if he permits himself to utter such a thing. The right sort of a man will always try to think and never cease to act as if he thought his wife was the ideal woman in contradistinction to all other women. That was Adam's policy as God taught him and that has been the policy of every true man that has been in the long procession of benedicts since.

That man has perpetrated a distinct and hurtful evil when he has dressed up the pernicious error of the "new theology" or "salvation by culture," so as to make it appear like Bible truth. There is such a thing as promoting culture. The growth of the Christian life already begun in regeneration and justification, which ought to be taught, for that is promotion of all that is good in the Christian; but salvation by culture and good works is of the devil and most soul-destructive.

The dispatches tell us that "the purchase of Catholic property in Havana and Santiago, Cuba for \$2,000,000 by the provisional government is now assured. The "provisional government," you know, is that now administered by the United States and we are questioning mightily whatever in the whole round world Uncle Sam wants with so much consecrated dirt and stone. Is it a trick of the old schemer at Rome to entangle the unsophisticated old uncle into a union of church and state?

The Home and Herald says "there is no healing in the religion you take as a dose." But is that quite a real truism? If a service or work is an unpleasant one because not according to your taste, inclination, convenience, or preference, and yet you take it up as a duty and faithfully and prayerfully perform it, why may it not secure the divine blessing and bear the good fruit of joy and gladness? Whatever is the injunction to practice self-denial for, if it be not to provide for just such cases?

Great Britain seems to be actuated by a better spirit than this great liberal republic of ours in the confidence and generous treatment accorded to former malecontents. Gen. Botha, the head of the South Africans in the late Boer war that cost so much in blood and treasure to bring to a close and subdue, is now the honored and trusted premier under the home government of the Transvaal, the heart of the rebellion. But Britain was always a great and generous country.

Some bumptious newspaper of the royalist ilk seeks to belittle the crown prince of Sweden by saying of him, a tall, handsome young fellow, that "he looks more like a civil engineer than a future king." Our opinion is if all of the "kings" in all of the earthly kingdoms would step down and out and let the pick of the civil engineers go up into their places the nations would not suffer loss from the change, if indeed they would not realize a happy gain by a large majority.

A thoughtful man who had been in one or two of the whirlwind revivals, as per the modern high pressure methods, was asked how he accounted for, or explained the religious phenomena? He promptly replied "only upon the principle of spontaneous combustion." From this we suppose we are to understand that first impressions—the first awakened interest in the sinner, is taken for the whole matter of conversion. If this is so do not wonder that there is so much chaff and so little wheat.

Many people nowadays take their religion very much as they have been taking their food from the canning factories, i. e., just swallowing it down without a sensible thought as to whence or what it is. For that reason there are many in the churches that are "sick and out of the way." R. J. Campbell of London tells an awful and soul-distressing truth when he says, "the new theology, of salvation by culture," is not a separate sect or fad, but a "tincture throughout all of the denominations." But Christ and His righteousness only, can save.

The general government is making no little "to do" about "labeling whiskey" under the "pure food law" just as if whiskey was "food" of any kind. If "food" at all then it is only of that kind that rattle snakes may some times eat to produce the vicious venom that they send forth with their deadly bite. Why do they not label it "a deadly poison" at once and caution everybody against it and notify everybody that sells it that he is on the direct road to the pit of hell and the poor fool that drinks it that he is following close behind?

In a recent sermon on "The Gains and Losses of the New Theology," preached at Christ church, London, Rev. F. B. Meyer said: "(1) You gain a philosophy, but you lose the Christian religion; (2) you gain the universal Immanence of God, but you lose Him as Father and Friend; (3) you gain new meanings for the old familiar terms, such as Trinity, Atonement, etc., but you lose the realities beneath those words which made them precious; (4) you gain the dilution of sin to selfishness, but you leave conscience unsatisfied; (5) you enter into communion with the fundamental Reality of your own being, but you lose all the potency and blessedness of prayer. Choose which! "What is the chaff to the wheat?"—Examiner.

It would seem from Mr. Gates' statement recently made public, that so far from being the manager of the Standard Oil Trust Co. that Mr. Rockefeller is not even one of the directors and therefore in no way personally responsible for the control of the great concern except as a "silent" member of the company. If the company has gone wrong then he may not be personally responsible and if his money is "tainted" he did not "taint" it, and any way it is quite as sound or even more so as that of Jay Gould that Miss Anna is dispensing so freely or that which is still in the strong grip of those closefisted millionaires who are said to be at the head of the conspiracy to malign and defame Mr. Rockefeller and depreciate and hinder his well-meant plans and purposes to improve the moral and social conditions of the people. The old story invented by that sage old slave-philosopher Easop seems to have very acute current value, as far down the track of time as the present day. The dog that lay upon the straw in the manger would not eat it himself nor allow the ox to eat it. Dogs? Yes, all sorts of dogs,



## Sermon.

W. E. Barr, published by request.

Subject: The World for Christ. Text: Matt. 28:19.

Foreign missions has been carried on by the Christian people a little over a hundred years.

One hundred years ago what did our people know about the condition of the heathen? Nothing. But when men began to leave the homes of their childhood to give their lives to darkened lands, then did our people begin to understand that the command "Go," carries with it as much force as the invitation "come," and then were our eyes opened to the most beautiful part of the book of books.

One hundred years ago what did our forefathers know about the world? They visited all the islands of the sea; they crossed Himalayas; they went into the wilds of India and Africa, they penetrated everywhere into the hitherto unknown regions and prepared the way for those who came after.

What Livingston has done for Africa thousands of others have done for all parts of the world.

The most important work done by the missionaries in the field of general literature. They have translated the word of God into over three hundred languages and dialects and thereby added one more science to the world's knowledge.

The modern mission movements are giving to the world a noble manhood and womanhood.

Before the last century woman was butchered and debauched by the jealousy of man.

But where the gospel of peace is preached the shackles of slavery are removed and men learn that she was not taken from his head to be his superior, nor from his feet to be his inferior, but from his side to be his equal. The women of our own beautiful land owe their social standing to the gleaming love of Christ. But oh think of the millions who know nothing of their own worth; society forbids their appearing in mixed audiences, in cultivating that most sacred gift which has been given to mankind "love," but rather she must be wedded to one of her father's choosing.

Oh, women of America, jewels of freedom's broad skies how long will you sit in blissful repose and see your sisters under the Turkish banner driven into misery's cell and carried into a demon's eternal hell?

What has missions done? The progress in the last century. The heathen have given up their idolatrous worship and accept Jesus Christ.

The work in China.

To this strange and over-peopled continent missionaries have been going since 1807, just one hundred years; and since the opening of the ports to commerce and settlement in 1847, these missionaries have been attended by the people, not the country. They were not sent there by representatives of western civilization but by Jesus Christ and they are fulfilling their mission nobly. The work in China has been a long, hard, and uphill work, but notwithstanding that thousands are being won to Jesus Christ annually. Yes, China is truly a wonderful country. The Chinese Empire which includes not only China proper, but So Manchuria, Mongolia, Tibet, Jungaria, and eastern Turkestan, embraces an area as large as the United States and Mexico combined.

The population of this vast territory is conservatively estimated at 400,000,000, of whom the greater part are in China proper.

These figures, my friends, are bewildering in their greatness. Perhaps we can get a more practical grasp on them when we consider that the population is greater by fifteen million than the united population of Russia, Great Britain, France, Germany, Italy, Japan and the United States. Think of it.

Listen, God has spoken "I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession." Let us give of our means for the converting of these millions of souls from the error of their way to Jesus Christ our Lord.

The faint hearted are always crying "we are not able." Such a cry as that kept the Israelites from their rightful possession for 40 years. On the other hand when our American colonies said in their Declaration of Independence, "The colonies are, and of a right ought to be free and independent," the great issue was on. Years of suffering followed but in the end what ought to be came to be a fact.

Let us put it down as a fact that this world ought to be the property of our risen Lord and Christ.

The first church in Japan was organized in 1872. Now they have thousands of churches and many thousands of Christians.

Time will not permit me to tell of the wonderful work being done in Mexico, South America, Cuba and many isles of the sea. In the First Baptist church of Columbia S. C. six members support six native preachers on the foreign field.

Over 90 cents out of every \$1 given reaches the foreign missionary.

The Southern Baptist Convention embraces seventeen States and Territories with over seventeen hundred thousand Baptists. What could we do if we would?

The command is to "Go." The subject, ye Christians; object, all nations.

Here is a threefold work; make disciples, baptizing them, teaching them.

Jesus Christ spent his life here as a foreign missionary, and ought we not as followers of his seek to do our full duty.

"Hark! the wail of heathen nations; List the cry comes back again, With its solemn, sad reproaching; With its piteous refrain:

"We are dying fast of hunger, Starving for the Bread of Life! Hasten, O hasten, ere we perish! Send the messenger of life.

Send the Gospel faster, swifter, Ye who dwell in Christian lands, Reek ye not we're dying, dying, More in numbers than the sands?

Heed ye not His words—your Master: "Go ye forth to all the world!" Send the gospel faster, faster; Let the banner be unfurled.

Christian, can you sit in silence While this cry fills all the air? Or content your soul with giving Merely what you well "can spare?"

While you dwell in peace and plenty, "Store and basket" running o'er, Will you cast to these poor pleaders Only crumbs from out your store?"

## A Wonderful Revival.

For several days God has been moving the town of Cleveland in a most wonderful way. The meeting began the first of April, and from the beginning God was felt in an unusual way.

The church building was packed from the start. Soon it was seen to be inadequate to accommodate the crowds who wanted the gospel.

We were asked by the public-lawyers, the business men, for the most part unsaved men—to go to the court house that all could hear; for crowds were turned away.

The business houses, the bank and meat market, every place closed without a committee asking them to, and attended the morning services. Last Sunday there was a service for men only in the Baptist church and one for women and children in the Methodist church.

The Baptist church was overflowed with men. They came for miles away. The crowd could not get in the church. When I finished my sermon to men I said, "now I am going to the Methodist church to preach to the ladies, and if you can get in you may go."

I saw something the like of which I have never had the privilege of seeing before: then men rushed out of the house in confusion and ran through the streets to get to the ladies' meeting. Many got in and sat on the steps of the pulpit and other places.

We left the church and went to the court house and the first service we had we turned people out. People are attending from many towns around and from all directions in the country. Fifty-five came from Shelby on one train.

Now as to some of the results: there has been a great deal of trouble in Cleveland for some years over a killing. Bro. Mitchell, the pastor of the Baptist church, has had his soul burdened for months on the account of these factions.

A few days after the work began the wife of the man who killed his neighbor, went to the widow of the slain man and fell into her arms and begged reconciliation. They made friends. A few nights later the slayer was converted and joined the church.

The consecrated little widow came and gave him the hand of fellowship. The man through his godly wife asked for a conference with this widow. He went to her home, and bowed before God, this brave man poured out his heart to this woman. He took up the baby of the man whom he had slain and said as he pressed it to his heart, "If I could only recall the past, you would have your father back and I'd be where he is."

Thank God for religion. Brethren, this is what we need to press and urge and insist upon and drive in at every point—friends meet for repentance. Now this fellow is a man.

Bro. Mitchell is a dear, noble man, has a most excellent family and is doing a noble work. He has had a hard time of it here yet the work goes on.

Yours in Him,  
Otto Bamber.

## An Answer.

In answer to Mr. Lewis' article on Pre-Adamic race I say, the strongest argument I can see from the Bible for the ascertaining of the fact that a race of people did exist prior to the Adamic race is found in

Gen. 1:28 "And God blessed them and God said unto them, 'Be ye fruitful and multiply and replenish the earth.'"

Replenish means to "fill again," but it does not always mean "fill again" with the same thing. In this case I do not think it does.

Science tells us that periods were of long duration and science and the Bible too tells that the earth was filled with vegetation for any kind of animal life.

Science will show you animal life could not exist at that time, because of a lack of oxygen gas, which is so necessary to animal life especially man, and a superabundance of carbonic acid gas which contributes most to vegetable life and is so bad for animal life.

Not until the 4th day was any animal created, and we notice too first comes such as fish in water and above the earth where the offensive gas would be less, then comes beasts. Now, we all know that beasts and birds thrive in places where man cannot live, in the latter part of this period comes the creation of man. Now, as the Bible is a sacred history of the world, and there is no record of a pre-Adamic race, I conclude from this reasoning that there was none; if so its existence could not possibly have anything to do with the Adamic race. Because the plan of redemption is clearly taught to be intended for the fallen race which is the Adamic race, a branching off of the Adamic race into a pre-Adamic race by marriage would have necessitated another plan of redemption. God alone can devise such a plan. He has not done it, hence again I conclude there has been none but Adam's race. You call attention to the fact that up to the time of God's fixing a mark upon Cain that the names of only four people were recorded, viz: Adam, Eve, Cain and Abel. Will you think for a second and see the folly of recording the name of every mortal born and a history of every individual; had the Bible been such a book would it have been read? We must consider the time as near as we can. There was a period of something near 128 years between the death of Abel and the birth of Enoch. Births and deaths were of small consequence and consequently often omitted. Adam lived 800 years, Gen. 5:4 "And begat sons and daughters." It does not stand to reason that Adam was more prolific in old age than in youth. Abel had no descendants. Then Cain was afraid of Adam's descendants, and most probably Seth's as there is no record of Cain's death we may judge that he lived something like as long as Seth, who lived 912 years, and whose death is recorded because the line of patriarchs comes from Seth. Most likely Cain was afraid of his own descendants. I am sure he lived to see many of them old enough to do violence. My friend, the Bible does not say "Cain went away into the land of Nod and there took unto himself a wife." Go read it again Gen. 4:16-17, Cain "Dwelt in the land of Nod," "and Cain knew his wife."

Any one who is familiar with the Bible usage of the word "knew" understands it does not mean to get acquainted with, but has reference to pro-creation of species, read Gen. 4:1, Judges 11:39, I. Sam. 1:19, Matt. 1:25. Then you say he married a relative, yes, certainly he married a relative. It was a necessity since a whole Adamic race was to come from one single pair. But as the race increased it became unnecessary but as late as the time of Abraham it was admissible, he married a half sister.

The splendors of Egypt of old may excite your wonder more if you think of God being their teacher, they had no other. There were over 700 years between the flood and the birth of Moses. A land so small as Egypt could have been easily filled with many wonders to our minds in that time by a divine director, of its people.

One evidence that their knowledge came direct from God is many of the arts have been entirely lost to man so far.

Lena B. Flinn.

Kelly, Miss., March 26, 1907.

## Here and There.

By W. H. Patton.

On the 9th I attended a meeting of the first annual meeting of the Mississippi State Undertakers' Association at Greenwood. There are only four States in the Union that have no laws requiring an examination and license for embalming the dead, and the proper preparation of those shipped by public transportation, and Mississippi is one of them. The next legislature will be appealed to by the undertakers of the State. I spent an evening in West Point meeting friends and among them Bro. L. T. Carlisle, editor of the West Point Leader, a clean paper, that deserves the support of the people and in our conversation it drifted on to the wonderful progress of the prohibition cause and he named a number of cities and towns that had made wonderful growth and then named a number of whiskey soaked towns and cities like Vicksburg, Natchez, Greenville, Canton and others that had made very little gain in population and improvements, then spoke of Aberdeen how she put on new life as soon as she was relieved of the saloon. While that is the lowest plane to advocate prohibition from, the heartaches of wives, the tears of worse than orphan children, the reclaiming of drunkards, the saving of our children from the habit, and preventing of souls going to hell and our noble men sent to a drunkard's grave from alcoholism should appeal to every right thinking man. I am glad to see the following in one of your city papers, the Evening News, of April 13th:

## "SALOONS AND PROSPERITY."

"It has been well known for many years that the editor of this paper has never favored prohibition, and on one occasion jumped actively in the fight to retain the saloons in Jackson, but there are some things about prohibition that stand out prominently and which cannot be passed over. Taking the saloon and its bearing on the race problem, the News has reached that point where it believes that prohibition is best for the South. But aside from the moral aspect of the question, there is a material side to the question that cannot be overlooked. It will not be disputed that the three most prosperous cities in the State which have shown more growth than any other large towns are Jackson, Meridian and Hattiesburg, and strange to say, all these cities are prohibition. They have discounted the cities of Vicksburg, Natchez and Greenville in growth and expansion. Why this is the News cannot say, but there the fact stands out prominently that it is true. A great many people in Jackson believed that when the saloons were banished from the capital city that it meant that it was doomed to go down, even beyond what it was then. When the saloons were put out of business Jackson had about

seven thousand population, and one or two factories. At one time there was a strong sentiment in the city for the return of the saloon, but many of those who were formerly in favor of the saloons are now violently opposed to them. It is probable that there will never be saloons in this county and city again. This may be rather a broad statement, but the News believes that it is true. These are facts in connection with prohibition that have put people to thinking about it and which have contributed to the growth of the sentiment."

There are at least five United States Senators who have stultified reason and hoodwinked some good people in the case of Reed Smoot and the Senate. They are Messrs. Dolliver, Hopkins, Beveridge, Foraker and Knox. They were the men who defended Smoot, seeking always to cover up the real issue, that the Mormon institution still holds onto and practices polygamy in the persons of her high officials, in defiance of the laws of the United States and of all the States and that he as an individual and official sustained and approved of their course in it. They not only sought to cover up this true and vital issue but continually and strenuously argued that the only issue was a religious one. If the issue was not a criminal one and not religious then there is no such thing as clear distinctions. No doubt, however, that politics was the rule of settlement and the making solid the Republican party the real motive.

If the people really have any substantial interest in the purity and perpetuity of this government, the next time the opportunity offers itself to honor those time-serving Senators with a return to the Senate, they will snuff them under to stay at home with an overwhelming vote for patriotic citizens who know the difference between religion and treason with covert rebellion and who will cast honest votes.

## An Ordination.

At Hebron Baptist church, Madison county, on last Sunday, March 10th.

A council assembled for the purpose of examining Bro. T. W. Wilkinson with a view of ordaining him to the full work of the Gospel ministry.

The council was composed of the following brethren: Sam R. Gordon, B. F. Odom, ministers, and R. H. Addikson, O. B. Thornton, deacons. Bro. Odom was elected moderator and O. B. Thornton secretary of the council. Bro. B. F. Odom was also chosen to conduct the examination.

Bro. Wilkinson was examined as to his conversion, call to the ministry, the inspiration of the Bible, the doctrine of grace and church polity. After passing a satisfactory examination the candidate was recommended for ordination and the church voted to proceed with it at once.

The sermon was preached by Bro. Odom, the charge delivered by Pastor Gordon and the ordaining prayer was offered by Bro. Gordon after which was laying on of hands of the presbytery.

Bro. Wilkinson is an earnest, zealous worker and we predict for him a useful life.

Benediction by Bro. Odom.  
O. B. Thornton,  
Secretary Council.



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## The Concordat.

Of course we deeply sympathize with the devoted French Catholics in the severe tribulations suffered in the work of separating Church and State, but it is the sympathy we feel for the patient under the operation of the surgeon's knife, we regret that he must suffer, yet we know that it is necessary to remove the root of the disease in order to effect a permanent cure. No doubt the intelligent Catholic statesmen who have worked so faithfully and untiringly to accomplish this great work, sincerely regret the necessity of it, but they are clear-sighted enough to see that the time has come, when the State must cut loose from the power of the Vatican, and the conscience and will of the people must be freed from superstition and priest-craft. In this struggle the Pope at Rome has been true to the past history of the Popes. He has urged his objections and has ordered the priests to reject the plans submitted, consequently the solution of the situation has been much interrupted with and retarded.

To understand the present struggle between the Catholic church and the government, power in France, a brief history of the Concordat which is simply an agreement between the Pope and a civil government, will be instructive and helpful in properly understanding the existing crisis.

"Concordats are generally looked on as international contracts or treaties, binding on either side but revocable by either party when the express conventions are violated." The first concordat as recorded by historians was signed between Pope Calixtus II. and Emperor Henry V. of Germany, in 1122. The second concordat was made between

Pope Martin V. and the representatives of France, England and Germany, in 1418. In 1447, took place the third concordat signed between Eugene IV. and the imperial electors of Germany. The concordats, in 1448, between Nicholas V. and the imperial estates and that, 1516, between Leo. X and Francis I. of France are other famous concordats. Coming down to more modern times, let us note more in detail the concordat entered into between Pope Pius VII. and Napoleon I., for it is this document which has furnished the battle field in the recent conflicts in France.

The agreement between the Pope and Napoleon provided that the Catholic religion should be recognized as that of the majority of the citizens of France, and that there should be a free exercise of Catholic worship. It was also agreed that the salary of the ministers should be paid from the public treasury, and that buildings formerly used for religious purposes should be donated to the church authorities. The Pope claims that this agreement was a "bilateral contract," and therefore could not be changed nor rescinded without the consent of both parties. The French Parliament holds that it can be abrogated at the option of the government, in as much as the contract was nothing more than a concession made to the church.

It was upon this interpretation of the agreement, that, in 1905, the Separation Act which annulled the concordat was passed. This act carried with it assurance that some provision would be made for the then existing episcopate and priesthood, but that "all bishops thereafter consecrated, and all priests thereafter ordained, would have to rely for their support on voluntary contributions." By the new law all church property was declared the property of the State, but provision was made to transfer them at any time within a year, to any church organization which would comply with certain specifications expressed in the act. Of course the Pope declined to recognize any organization thus formed as a church, so at the end of the year in December, 1906, all churches were declared property of the government which proceeded to take the proper inventories of same.

In France there are about thirty-six million Catholics, so we see that this revolution has been brought about by the Catholics themselves. This change in the religious status of this people is unquestionably the greatest step forward since the days of the revolution, for it has wrested from the Pope the power of prohibiting the people the liberty of conscience and the freedom of worship, and it guarantees to all sects alike an equal standing before the law. Surely God does move in a mysterious way, and let us not only rejoice that these people have been liberated from the power of a foreign potentate, but let us also pray that they may be so enlightened that they may see the truth as it is in Christ Jesus.

In our last issue among editorial matter, though not written by the editor, occurred this paragraph: "We heard a man say the other day that 'Uncle Sam'—The U. S. A. 'was a bumptious old heathen,' that he not only defrauded us by putting 'rotten paste' and too little paste on his postage stamps, but sometimes had silly flippant discourteous girls at the stamp windows to sell them. They and some others of the hangers on, about the post office act some times very much as if they owned the whole de-

partment, and that the rest of us were beggars."

Let some one might get the impression that the above was meant for the post office at Jackson, we avail ourselves of this opportunity to say that not one word of it applies to the Jackson office. An experience of nine years justifies us in the statement that no more attentive and courteous force can be found anywhere than in this office. From the postmaster down to the least employee they are all that could reasonably be expected. They are prompt and painstaking in handling this publication.

## "Question and Answer."

The Greenville Times wants to know why it is "if Greenwood, Yazoo City, Clarksdale and other towns in the delta are prospering, why not Greenville, the largest town in it?"

The answer is easy. Yazoo City, Clarksdale and Greenwood have no saloons; Greenville has a number of them and into them go the earnings of the masses who would invest them in homes and other necessities of life were it not for the saloons. It is a fact that the non-saloon towns of the State have advanced much more rapidly and have a much better moral atmosphere than have the saloon places. This statement can not be successfully controverted, and Greenville's stagnation is no exception to other saloon towns.—Yazoo City Herald.

Appropos of the above answer, which is no doubt correct, we risk the judgment that Canton will take on new life in a very short while after the legalized saloon goes. We do not recall a single exception in our State to the rule that larger prosperity follows in the wake of the Saloon. We expect to hear the piteous wail that Canton will go down now, as the saloons are gone. But the prophecy will not be fulfilled, unless Canton proves an exception to the rule. We rejoice with the friends of sobriety, and law and order, in our sister town. The battle was long and fierce, but the victory has come. The only dark spot on the map of Mississippi along the I. C. railroad has been wiped out. If Washington county shall follow Madison's example the Greenville Times will have an answer to its question right at its doors.

The Northwest Mississippi Preachers' Institute held a two days' session, embracing the 23rd and 24th. For a beginning, the attendance was good and the interest fine. It was held with the Batesville church, where J. W. Lee is pastor. His people are greatly in love with him, and it seems that he has the situation well in hand. He is erecting in Batesville a nice home, and will move there as soon as the home shall be completed. The book of Galatians constituted largely the subject-matter of the occasion. Some other matters were discussed, among them union meetings. These were discussed in a very thorough, but conservative and Christly way. The treatment by the brethren of this important book of the New Testament was very satisfactory and helpful to all who attended. The territory covered by this Institute runs from Grenada up both roads to the State line, taking in, of course, all the country traversed by the roads. A committee was appointed to prepare a program and arrange place for a second meeting. It is their purpose to make this part of their work permanent. We were most pleasantly entertained by our old collegemate Bro. P. B. Childress and his good wife and daughters. The oldest

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daughter, Miss Mary Helon, is teacher of English and History in the city school. Some of the best people in the land are at Batesville. They have not yet forgotten their old shepherd, Bro. Lomax.

## The Convention.

This office is in receipt of many inquiries concerning rates, routes, etc. We cannot answer each one by letter, and hence answer all so far as able in these columns. There will be no special coach, so far as we know. The round trip rate is one fare plus 25 cents, which is from Jackson \$25.75. Tickets will be on sale May 13, 14, 15 and 16; good to June 2d, and, if desired, can be extended, at Richmond. This rate, we are advised, applies on all the roads, and any one can start any time he wishes on and after May 13th. We presume most will leave Jackson on the afternoon or evening of May the 14th, arriving in Richmond early on the morning of the 16th. You will have to change cars at several places, on the way, unless you secure a through sleeper, which can be arranged with ticket agent at point of starting. Now, this is positively all we know of the particulars. If other questions arise, your agent can doubtless give you all desired information.

Dr. J. B. Cranfill has sold The Baptist Tribune to The Baptist Standard. By the terms of the sale, all accounts due The Tribune are payable to The Standard, and The Standard will fill out all prepaid subscriptions to The Tribune. We do not know as to The Standard's ability to bear the extra financial burden put upon it, by this new arrangement; but, if it can carry it, this is a step in the right direction, because one strong paper in a State is beyond any question better for the cause of our Lord than several struggling for existence, and then not meeting the needs of the people. Dr. Cranfill has accepted a position with the National Prohibition Committee as manager of its press bureau, and will move to Chicago.

In the interest of The Students' Fund of our Seminary, we would call the attention of those who have subscribed to it, that the session is rapidly drawing to a close. Many churches and individuals subscribed to this fund last July at our State Convention. It is very important that all who did so will remit at once. Many students this session have needed and deserved help, and they have and will receive it just as far as the funds go. As the stress in Foreign and Home Missions is now over, let us all remember our obligations to our Seminary, and relieve it in this need. Make all remittances to B. Pressley Smith, Treasurer, Louisville, Ky.

The Exposition opened, as per schedule, on the 26th inst. The President made a good address. From what we can gather from the papers, while there is much which is of interest on the grounds, the expected exhibits are far from complete. Doubtless these vacancies will gradually be filled in until the exhibits will measure up well. The first and last weeks of an exposition are always lean and unsatisfactory. They should run through full, if possible.

The Baptist Record extends to Dr. J. H. Gambrell, editor of The Standard, congratulations upon his convalescence from his serious attack of blood poisoning. If it proves to be a process of spiritual purify-

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ing, as he intimates in The Standard, and as is no doubt true, all concerned will praise God for the dark ordeal. It must have been dark to him and his dear family. We have passed through a similar ordeal, and know whereof we speak. Yes; we rejoice in the recovery of our one-time college mate.

When the investigating committee got through with the Home Life Insurance Company, it said, "We have found one company with what is apparently a perfectly clean record." Don't forget this fact. The representatives of this company in Jackson, are Whitten and Kelso.

Thirty-three years ago only one church gave to State Missions. It was the First church, Meridian, which gave the sum of \$300.00. Now \$20,000 are given annually for this object, with hundreds of churches contributing.

Pastor E. T. Mobberly has just closed a good meeting at Silver Creek. Four were received by baptism and one by letter, and a fine collection for Foreign Missions.

Bro. Wesson sent from the New Albany church last week for missions \$560.50. He also baptized about 20 converts last Lord's day.

The Water Valley church, under the leadership of pastor Derrick, has given \$600 for Foreign Missions. All are happy.

Bro. B. G. Elliott, now of the Seminary has been called to Gunnison and will soon be on the field.

## Individual Evangelism.

Outline of Lecture by Rev. F. C. McConnell, D. D., of Missouri, before the Students and visitors at Norton Hall S. B. T. S.

For convenience of discussion our general subject of evangelism has been divided into the fundamentals of evangelism, pastoral evangelism, individual evangelism, evangelism the Christian's business, and present day opportunities for evangelism. But we may not draw hard and fast lines. Individual evangelism cannot be separated from the preaching of the gospel and the revival meeting. The proclamation of the gracious truths of the gospel from the pulpit will remain the power of God unto salvation. The great revival will never cease its potency over the minds of men. The constant and regular preaching of the pastor and the revival in its season will awaken in the hearts of individuals earnest desire for the salvation of sinners, and the efforts of individual Christians will awaken new zeal in church life and bring on from time to time the revival. Thus will they coalesce and mutually support each other. Conversion of the people from sinful life and their consecration to the service of God is the end before us all, and Baptists, of all others in the world, should keep to the main point. Accumulation of numbers in our churches means nothing to us, and yet the ardours of the evangelistic spirit tend always to accomplish the confession and are always in danger of neglect of the essential point. There is no evangelism in the true meaning of the word, whether in organized effort or individual service, without compassion for the lost. There must be the saved men whose saved soul, loving God and loving men, seeks their salvation. There is coming to be, as it always should

have been, a new emphasis on the individual touch. Every redeemed child of God is a fisher of men, and more and more in the modern habits of our thought are the saved to be hand-picked fruit. Within the last thirty or forty years there has been a complete change in the modes of commercial life, and the methods of religious operation will necessarily take coloring. No longer does the merchant sit and wait for the customer to come for his goods, but goes and seeks the customer. "They that be wise shall shine as stars in the firmament" and will bring in tribute association, warmth of attachment, and every other natural advantage to bear in the accomplishment of the salvation of those whom they may reach, and more and more shall the measure of the individual powers be exerted to this accomplishment. Elisha and the Shunammite's son fairly illustrate the individual, heart-to-heart, hand-to-hand effort to save men from their sins, and save them to God in the new and blessed life of a resurrection from death in trespasses and in sin.

H. C. Joyner.

## A Commendation.

I have just received a letter from Rev. E. T. Smith, pastor of University Place Baptist church, Indianapolis, Ind., saying that he expects to spend his vacation this summer in Mississippi, visiting his parents who live at Gloster. He expects to arrive about the 15th of July and remain during the month of August. He could be had for protracted meeting work for some of the time. He is one of our Mississippi College graduates and also took a course at the Seminary, Louisville, Ky., and like so many of our good preachers accepted work North. He is said to be a very fine preacher as his present position would indicate, and has good evangelistic gifts. If brethren would like to secure him for meetings if they will write me at Gloster I will arrange for them.

J. R. Johnston.

Gloster, Miss.

## New Roads, La.

God is marvelously blessing my work on this difficult field, collected about \$3,000, completed one church building, and the contractor says we can worship next time in our new church in the busy town of Maringouin, with the new church organ ready for first service, and have finished paying for our church lot at New Roads, cost \$400, and with \$200 already raised on building. We are looking hopefully forward to the no far distant day when the spire of a \$2,000 Baptist church will rear itself above the wicked and rapidly growing little city of New Roads. The Spirit is evident among His people in Louisiana, and under God they are bringing things to pass.

J. J. Justice.

## Ordination.

On April the 20th, 1907, by the request of the Mt. Moriah Baptist church, Bro. T. E. Summers, after a satisfactory examination of his Christian experience, call to the ministry, and views of Bible doctrine, was ordained to the work of the Gospel ministry. Sermon by the writer. Ordination prayer by W. T. Jordan, and charge, etc., by Pastor G. W. Farmer. Bro. Summers is a Mississippi College boy, is full of indomitable energies and we expect a good work of him. May the blessings of God rest upon him.

Fraternally,

R. J. Boone,  
Secy. of Presbytery.



## The Presence of Jesus.

"But they, supposing Him to have been in the company, went a day's journey." Luke 2:44.

The "big meeting" was all over now, the people were retreating to their homes. Mary and Joseph had spent their last night in Jerusalem, and early in the morning they had started back to Nazareth.

Methinks sometimes that I can hear them singing as the great crowd of pilgrims slowly wend their way homeward—singing the old songs of the feast—telling of incidents of the meeting, and everybody joining in the pleasure of the day.

It was in the month of April; the flowers were blooming in the valleys and on the hills; birds were warbling blithely amid the rich foliage of the trees; the kine were lazily sleeping by the rippling brook; everything was joyous, happy and free.

After awhile the travelers toward Nazareth find their shadows longer grown, and turning to look at the sun, they find that it is fastly sinking behind those Judean hills; preparations are now being made for the camping for the night. But alas, when the evening meal has been prepared, there is found to be a vacant seat around the table—a vacant chair—a voice they loved so well, is no longer heard.

What's the matter Mary? For whom are you looking? For my child, we hear her say. That's the reason for those tears that we see as they trickle down her cheeks—she has lost her dear child, Jesus.

Every mother knows what that means. Ah, yes, all the live long day the children are playing around the house and in the yard—but when supper time comes and we find a vacant chair, then it is that we will miss them. So with Mary the mother of our Lord—she has been busy with other matters all day—supposing him to have been in the company—but we find that "darkness" comes on and she then searches to make sure that He was there.

Christians, won't you get a lesson here? Sometimes we leave a great spiritual feast—we have had a good time—God has blessed us and we move along with the drift of the crowd—little thinking but that "Jesus is in the company" until the darkness comes upon us. When we see that the sun of our pleasure is fastly sinking behind the western horizon—sadness in our homes; affliction comes and lays his hand so heavily upon some of our own dear family—and possibly the grim monster, Death comes and robs us of our dearest and best—then we find so often that in reality that we have been only supposing that Jesus was in the company. While we may travel one day's journey before we realize this—yet it often requires three day's journey to find the lost Saviour.

Come, now, let's make sure that Jesus is with us when we leave Jerusalem—with us when we are traveling the dusty road home—with us when the sun is shining brightly—with us all the time—then we may be assured that He will be with us when the "darkness" comes.

Reader, if you are only supposing that He is with you and that you are not really sure that He is in your heart, go down on your knees right here before you read another line and invite Him to come in and take complete control. Get yourself out of the way—that's your trouble—He will not come and rule and reign in a divided heart, give it all up to Him and get out of the throne yourself and let Jesus, Blessed Jesus come in.

Oh the peace, the comfort, the happiness, the joy that comes from the consciousness of the "indwelling presence of Jesus." Let's all have it—it's ours to have, Blessed be His Holy Name.

Yours in Christ Jesus,

A. A. Walker.

Bogue Chitto, Miss., April 14, 1907.

## A Letter.

The following personal letter is by permission of Evangelist Geo. C. Cates, given to our readers, that they may understand what are his subject-matter and methods, in his evangelistic work:

Dr. T. J. Bailey, editor Baptist Record.

My dear brother—With a high regard for your experience as a soul winner and for your exalted position as editor of one of our religious weeklies—and being very anxious that my work for the Lord shall be solid and enduring I write to lay before you something of my plans and to ask if you can make any suggestions which you feel would be helpful and enable me to win a larger number of precious souls to the Lord.

First, as to the matter of my preaching. In every night service my theme is "the Blood of the Lamb." If I preach on Heaven it is to emphasize the fact that only the blood-washed will be there. When I preach on Hell it is to emphasize the truth that the penalty for rejecting Christ and the cleansing through His precious blood is to suffer eternally in Hell. In other words, the place to be saved from and the place to be saved to, and that with which we are to be saved, namely the precious blood of Christ, this making up the principal matter of my evening discourse. At every day service my theme is "Faith in God" and endeavor to lead the people to believe in God, thus giving to Him the greatest honor possible from the creature to the Creator and making possible the honor which God gives to them who honor Him.

As to my methods, these are exceedingly simple. I have no sort of modern evangelistic clap-trap plans for catching the people. I preach "repentance toward God, faith toward the Lord Jesus Christ" as the only means of deliverance for the sinner. No card signing or holding up hands or standing up or going forward giving the preachers their hands is allowed to count for conversion. Every convert is required to bow down and confess his sins to God with repentance and pray for pardon through the cleansing blood of Christ; then when assurance of forgiveness through Christ comes to his heart he is compelled to stand up before the whole congregation, lift his hands to Heaven and say with his own tongue "I surrender all to Jesus for salvation and for service" promising publicly to take the Bible, find the tracks of the Saviour, unite with the church, obey Christ in baptism as well as in every commandment and live for the Saviour who died for him. I require that each convert shall be counted as genuinely converted by one of the pastors before he stands my test, therefore making it necessary for one to deceive the pastor and myself if he passes our tests without being saved. Now this is the sum and substance of what I require of converts. If you think of any suggestion which you feel could reasonably be required of a person before they are accounted saved or a suggestion as to the matter of my preaching I would appreciate it very much indeed for it is my heart's cry day and night that no man shall go down to the

"blackness of darkness forever" having thought he was saved in our meeting and being deceived. In other words I pray God to make it absolutely impossible for any person to be accounted saved until the washing of regeneration and the renewing of the Holy Ghost has made them new creatures in Christ.

Hoping to hear from you and thanking you for any suggestions that you may have to make, I am, yours for the salvation of the lost world.

Prayerfully yours,

George C. Cates.

Columbus, Miss., March 20, 1907.

## For the Nut Cracking Corner.

Here is a question of deep import. I am asked, "Does suicide or self-murder destroy the soul?"

So far as I can find there are but four instances of suicide recorded in the Bible and the Scripture facts show fully that three of the four were wicked men, and the other was the armourbearer of a wicked man. The four were Saul and his armourbearer, Abithophel, and old Judas. See I. Chr. 10:4, 5; II. Sam. 17:23; and Mt. 27:3-5.

There is but one Scripture that might be applied to the question, so far as I can find. That is the passage which says, "If any man defile the temple of God, him shall God destroy." I. Cor. 3:17. The word translated "defile" in this text means destroy, therefore the correct reading would be "if any man destroy the temple of God, him shall God destroy." A man may defile the body, which is here meant by "temple of God," and get forgiveness, but if any man destroys this temple him shall God destroy. Whether this will apply to a suicide or not I can't say. It does not seem that God had in mind any thought that a good man would ever take his life. The Scriptures give instances of good men who in their despondency wanted to die—see Job 3:11-23; 6:11; 7:15-16; 10:1, 2; Ec. 2:17; 4:3; Num. 11:15; 14:2; Job 14:13, etc.—but they waited God's time for them to go. The fact that the four cases recorded were wicked men shows clearly that it is, as a rule, the desperately wicked that take their own life; or else the insane. If one is a Christian and becomes insane of course his responsibility ceases. The mind controls. If one was not a Christian when he lost his reason, insanity became the end of his opportunity to be saved and death to him only hastened the soul to its sad doom.

I cannot believe that any one except a desperately wicked person will take his own life if duly sane. But desperately wicked people may do so to escape facing their deeds before men.

It is claimed by the best informed that suicide increases among men in the same proportion that the belief in an awful, eternal hell decreases. If this is a fact we are forced to conclude that the great majority of suicides are God-defying sinners; but many of them, we must believe, are good men who lost their reason and were not accountable for their act.

If you will permit a little enlargement on this subject I will say this: If it is a fact that suicide increases with the decrease in belief in an awful eternity in hell, and if it is a fact, as the Scriptures teach, that hell is awful and eternal; then the preachers who fail to preach the fact and awfulness of that torment rest under a responsibility no pen can describe. God help the preachers to preach the whole truth.

## Mississippi for the Kingdom of Christ.

"Mississippi for Mississippians" has been proposed as a battle cry, and a lot of our busy lads seem proud of themselves for shouting it. I'm proud of the fellows who are singing the new song, the brother soloist and his amen chorus; yes, I am proud of these earnest, worthy brethren—but not of his their departure.

I was born in the geographical center of dear old Mississippi, and never saw soil outside the State till after I was more than quarter century a Mississippian. My happiest service of the Lord was in the Mississippi pastorate I recently closed, and I hope to find a hustling bailiwick there again before many moons. But if our churches find a tickling in their hearts for somebody from beyond our borders, let the spirit lead; and let Mississippians say, "so mote it be." And if the spirit leads a Mississippi preacher to Texas, Ohio or China, let the brethren prayerfully bid them God-speed.

The Lord of the harvest did not say, "Judea for Judeans;" He did not say, "Samaritania for Samaritans;" or "Macedonia for Macedonians." Let not Mississippians say, "Mississippi for Mississippians." Aside from another reason that might be mentioned, it sounds too much like "Jerusalem for the Jews," or "Ephesus for the Ephesians." The good Lord save us from ring annihilation and from narrow views of coming kingdom.

Let all good Baptists of the dear old State together say, "Mississippi for Christ; Mississippians for the Kingdom of Christ."

Fraternally,

Wm. F. Roberts.

New York Hall, Louisville, Ky.

## "The Rebuker."

Bro. Wesson in his reply to what I said in the rebuker has gone back on his first proposition. He says, "A brother seems to have become disturbed because I stated under the above heading that the preacher who uses the mixed congregation to rebuke the weak and erring church members who are not been condemned by the church is not worthy the place."

Now, I beg to differ with the brother, for did not say he made that statement, I only wish he had.

He said: "the preacher who uses the mixed congregation to rebuke the faults of the weak and erring church members," etc. Now he says, "Do this way: rebuke a sin, as such, as God impresses your heart to do, but don't make thrusting insinuating expressions like, some members of this church do so and so, condemn the sin but don't insinuate."

Really it is a little hard for a preacher who wants to know the best way to fully understand. He first says the preacher must not rebuke the faults, etc. Now he says, "condemn the sin but don't insinuate." Take his illustration of the deacon's family, who were lost to the Baptists because his daughter was excluded for dancing. I ask which is best to lose a deacon's family, for the church to endorse dancing and cover sin. If his idea of the pastor having to resign in order to publicly condemn sin, was carried into effect, it is my candid judgment that there would be few pastors left, as all preachers ought to stand against sin, it makes no difference who does the sinning.

I heartily agree with him when he says "don't insinuate." Under God I believe it

our duty to boldly condemn the wrong. I would be very grateful to him, if he will give chapter and verse for pastor and deacons to consider matters of discipline that belongs to the church and the church alone.

I believe in lifting up; but, to do that, we must boldly uphold the right and openly condemn the wrong.

I don't believe any man is justifiable in compromising with sin simply because some of his members are guilty of that sin.

W. J. Epting.

## Charleston.

I send good news from Charleston. Last night we closed our meeting of eleven days; Brother J. Preston Harrington, of Calvary church, Vicksburg, doing the preaching, except three sermons by the pastor. Results: twenty-three accessions to the church, with one more to join; \$24 for foreign missions; \$80 for home missions; \$1,100 for pastorage and a \$300 lot to build on; over \$600 dollars raised for pastor's salary and church goes from one-fourth to whole time; money raised for sending pastor to Southern Baptist Convention. Brother Charles G. Cossar gave the lot. Bro. Harrington is a good man in a meeting is "par-excellent" in stirring up a church to do its financial duty. He honors the pastor, and if possible leaves pastor and people more in love with each other, than when he came. He captured us and we captured him. A hearty "God bless you" follows him, as he leaves to go to another meeting.—Amen.

H. W. Rickett, Pastor.

## Trucking Hurtful to Spiritual Nature.

Several times have I been moved upon, by articles in The Record, to write of my new field of work. But there are reasons why I have not done so. Some of these reasons I will relate. I find myself in line of apostolic succession with J. F. Tull, R. A. Corhan, J. L. Low, W. F. Yarborough, R. A. Venable, and a host of others of antiluvian fame, and I have been trying to preach sermons as long as all of these put together.

I would like to speak in a commendable way of my immediate predecessor's work, Bro. J. F. Tull. I have followed other good men in the State, at other places, but no where have the words of appreciation and love been so unanimous as here—not one adverse criticism up to date. So I have nothing to overcome on that line, but a great deal to come up to.

The difficulties on my present field are indicated by above topic. The brethren already know this is the centre of the truck raising district longitudinally. Now turn to your dictionaries and you will find this definition of gamble—"to play for money," but they work "for money." I have been here over three months studying the people—and have just gotten hold of the true situation. I feel that it would be interesting to others to know how I reached this conclusion. You know it is said that "It is an ill wind that blows no one any good." Yesterday, the day after a destructive hail storm, found the people in a panic—just as if they were dealing in cotton futures and cotton had taken a tumble, or, as if they were interested in gambling in any other way on a large scale and chances had gone against them. Now I connected that fact with the conditions of mind three weeks ago, when we had the Easter cold weather, which promised

frost for this section, and I remember that the people largely quit work and congregated around the stores waiting to hear the latest reports from the cold wave. How like dealing in stocks and futures was this! Again I recall, that I have been told by the good sisters of the church—wives and mothers of these good brethren—that the church was not formerly so barren of spirituality before the members went into the truck business. The fact is, trucking is very risky, quite profitable when it hits, and requires all of a man's strength, time and mind while he is at it. He lives so completely other than what he is doing, namely—trucking. We are told by those who deal in futures that it unfits them for any other occupation. I believe this accounts for the sad fact in our churches today, namely—that the members have not developed spiritually in proportion to what they have on other lines, such as giving to missions and acquiring worldly possessions.

Not that they have actually been gambling, but following pursuits which bring quick returns, and the risks and profits are so great it unfits them for the work of the Lord.

O that they were so absorbed in the Lord's work till they would not have time to get panic stricken over weather conditions! Failures in crops would then be the Lord's failure.

Remember, I have not written of the commendable features of my present work.

Yours in the work,

R. L. Bunyard.

Gallman, Miss.

## From Greenwood.

State Evangelist E. D. Solomon came to us on April the first and remained with us twenty days. In every respect of the word, we had a great meeting. Our membership was increased by twenty-six, fifteen of these by Baptism. Old residents say that this was the greatest meeting Greenwood ever had. We are all conscious that the greatest results of the meeting will be found in the development of the church membership and the enlargement of our ideals and purposes. The pastor and people are better acquainted, and have a new and larger appreciation of each other and our movements in the future will be with perfect confidence and certainty.

The First Baptist church of Greenwood are a mighty people who are more and more awakening to a consciousness of their strength. We invite the brotherhood to listen for some great good news from Greenwood in the right near future.

I cannot say too much for Bro. Solomon. The State Board was certainly guided of the Lord in putting Solomon in this work. He is eminently fitted for the place. He is true to the Word, earnest in his efforts to reach the lost, and as bold as an Elijah in denouncing sin. According to my idea Solomon is a success as an evangelist.

My health is good, my work is glorious, and I am happy!

Much love to all the brotherhood,

Selsus E. Tull.

Greenwood, Miss., April 22, 1907.

## Clarksdale.

Baptist Record—Please allow me a word personal. Since I have left Amory I feel that I can now speak freely of my co-laborer there, Eld. Jeff A. Rogers, without having my motives impugned. Our association



together was the most pleasant and agreeable from the very first. It is usually thought to be difficult to succeed a brother who remains on the field, especially when absolute strangers. I did not find this to be the case at Amory. We may not always have agreed but we were willing to settle any disagreements by the word of God. When Bro. Rogers differed with you he did not become offended at you but sought to reason with you from the Scripture. He had no sort of patience with false teaching but a great deal of patience with the false teacher. He never abused a man who taught differently from him although he dealt severely with his position. He has I think been greatly misunderstood and therefore misrepresented if not persecuted. He has a warm heart and a tender nature when one understands him. Nothing appeals to him like the gospel. He loves it no matter who preaches it. On the other hand he has no patience with a lot of the gush and sentiment that is sometimes palmed off on the people as gospel. His criticisms are directed as much against false teaching among Baptists as among others. This is probably one reason why he is not so popular among some people.

Bro. Rogers has been a great help to me. What he said by way of criticism to my back he said to my face. He did all he could to establish my work as pastor and nothing to tear down. He was indeed to me a fellow-helper to the truth.

May I say of him that he is one of the finest expository preachers I have ever heard. Essentially a man of one book, some men would call him narrow. But I would rather risk his simple interpretation of a given passage than his critic.

While he does not pretend to scholarship he would make a fine teacher in any Seminary on New Testament interpretation. It shows what can be done if a man will stick to the book.

I trust Bro. Rogers will have many years to give to his Master and that his auditors will be many and his influence wide. I thank the Lord for his fellowship for 3 years.

Yours for the Master,  
W. Alex Jordan.

The following telegram is self-explanatory:

"Richmond, Va., May 1, 1907.

"The Baptist Record,  
Jackson, Miss.

"Victory, Mississippi twenty-five thousand seven hundred.

"R. J. Willingham."

Let God have all the praise. We have no news from office of Home Board.

Our evangelists are hard at work, and our God is signally blessing their labors. Many souls have been saved where they have labored and the churches have been greatly strengthened. Bro. Solomon is in a meeting at Natchez this week, while Bro. Bamber is at Sumrall. Each one of the brethren has a godly singer with him.

All hearts will be grieved to learn of the death of our beloved young physician, Dr. J. M. Oxner. He died on the 11th ult., at Pingtu, China, of uraemia. He was a native Mississippian, but was, before he went to China, a successful practitioner at Memphis, Texas. In our issue of the 18th ult., appeared his last article. He was a noble character. He was great help to the missionaries on the field—was a missionary,

How is this for a Sunday—11 a. m. T. Eaton; 3 p. m., J. B. Gambrell; sunset service, W. W. Hamilton; night service, B. H. Carroll! That is the program for the last Sunday in June at the Encampment at Blue Mountain.

South Mississippi Infirmary, Hattiesburg, teaches and trains nurses. There are in this institution a few vacancies. Any young lady of fine character, who desires to become a trained nurse, would do well to call at, or correspond with, this institution.

Rev. Selsup E. Tull, pastor of the First Baptist church of Greenwood, Miss., is to be one of the speakers on the program of the B. Y. P. U. Convention at Richmond, Va.

Canton prohibitionists won the victory by a majority of 141. A fine day's work in the interest of whiskey lovers in Canton and vicinity.

Prof. A. H. Ellett, who left Blue Mountain College nearly a year ago, to accept a position in a Memphis medical college, having filled his contract there, returns to Blue Mountain under a five-year contract, and will begin work there next Monday. We are much pleased over his return.

The committee appointed by the last State Convention "to canvass and report to the next session of the Convention the advisability and wisdom of establishing a female college in the State," held a meeting in the parlors of the First Baptist church on the afternoon of the 30th inst., with J. C. Hardy, A. J. Aven and W. F. Yarborough present. W. T. and B. G. Lowrey were present on invitation of the chairman. In the course of the conference it developed that Blue Mountain Female College could be purchased on easy and reasonable terms. No decision as to recommendation was reached. The committee invites expressions of opinion from those interested in the work of the committee. Write to any of the committee named above or to I. N. Ellis, Hazlehurst; or M. K. Thornton, Starkville. President J. C. Hardy, Starkville, is chairman. Prof. W. J. Shoemaker, of Paulding, represents the General Association on the committee.

Beginning on next Sunday a Sunday School Institute will be held at the First Baptist church, lasting until the next Friday evening. The five secretaries of the Sunday School Board, Brethren Spilman, Leavell, Inlow, Beauchamp and Brittain will be present. The Institute is under the auspices of the Baptist Sunday Schools of Jackson and is part of a tour of six cities in as many States arranged by the secretaries.

Such an opportunity for Sunday School workers does not often come. The meeting will doubtless prove a great uplift to the Jackson Sunday Schools. Sunday School workers within reach would find it to their advantage to attend.

#### Shubuta.

At a meeting of the Executive Committee it was decided to have a Fifth Sunday meeting at Knight's Valley in June, a country church 8 miles west of DeSoto. Bro. J. M. Phillips, one of the most consecrated men I ever knew (have known him forty-five years), serves three churches near each other located in a triangular position and they will all unite in the meeting. Breth-

ren arrange your meetings and engagements so you can attend. These meetings will be helpful to Sunday School superintendents, teachers, pupils and church members if you will attend. We want you Bro. Editor, Bro. Carter of the Orphanage, Bro. Rowe of the Convention Board, Bro. Lowrey of Mississippi College, Bro. Leavell of S. S. Board, and any other visiting brethren that can come to be with us on that occasion. Bro. Phillips thinks there will be a thousand people there on Sunday. There will be "dinner on the table and the table on the ground" Saturday and Sunday. Program will be announced in time.

W. H. Patton.

Shubuta, Miss., April 27, 1907.

#### Our Mission.

He who had all authority and power given unto Him said to His disciples before leaving them "As the Father hath sent me, even so send I you into the world." And on what mission? To witness for Christ, to preach the gospel, to win souls. "Ye shall be witnesses unto me," "go ye," "preach the gospel," "make disciples of all the nations."

What is to be the instrument of power? "The Gospel of Christ, which is the power of God unto salvation to every one that believeth."

What is the Gospel? The Gospel is first of all that Christ died for our sins according to the Scripture; and that He was buried; and that He hath been raised on the third day according to the Scriptures. (I. Cor. 15:1-4.)

Now it is a glorious gospel that Christ "was delivered up for our trespasses and was raised for our justification." But the gospel is not only for us who have already believed: "For Christ tasted death for every man." "He is the propitiation for our sins, and not for ours only, but also for the whole world." Christ died for us, "gave himself for us," (Tit. 2:14), but He "gave himself a ransom for all." I. Tim. 2:6. "God so loved the world that He gave His only begotten son that whosoever believeth on him should not perish but have eternal life." (Jno. 3:16). And we are not to preach a dead Christ, but the "Living One who was dead, and behold he is alive forever more." (Rev. 1:18). He has the power of an endless life, and is able to save unto the uttermost them that draw near unto God through him, seeing He ever liveth to make intercession for them." (Heb. 7:25). Let us preach the whole gospel, the glorious gospel. Let us bear the glad tidings to earth's bounds and press home to the heart of the last man. "If thou shalt confess with thy mouth that Jesus is Lord, and believe in thine heart that God raised Him from the dead, thou shalt be saved." (Rom. 10:9).

T. R. P.

Sallis, Miss.

#### Meridian Pastor's Conference.

By W. A. R.

Highland—Pastor Roper preached at both hours. Subjects: "Prayer," Mt. 6:9. "Overcoming," Rev. 2:17. Just finished improving the house of worship.

Center Ridge—Pastor Newton preached on "Denying Ourselves," Mk. 8:34. 15th Ave.—Pastor Hailey preached. Subjects: "The great Purpose in Life," I. Cor. 9:22. "Christ's Reply to the Aristocracy

of the Pharisees," based on the parables spoken to them. One received for baptism, one by letter.

First Church—The new pastor, T. J. Shipman, took charge and preached at the morning hour, subject: "The Mission of Christ," Jno. 10:10. At the evening hour an informal reception was given the new pastor.

Toomsaba—Pastor Cook preached on "Jacob the Supplanter," Gen. 28:10-22. At night on "The Blind Man."

South Side—Pastor Moore preached at both hours. Subjects: "Happiness Experienced," Ps. 31. "Jesus the Way," Jno. 14:6.

Enterprise—Pastor Hackett preached on "The Omnipotent Name," Mt. 1:21.

Bro. Newton read a paper on "Should divorced people re-marry except when divorced on scriptural grounds."

#### News in the Circle.

Martin Ball.

Rev. J. W. Thompson has been called to the Grand Avenue church, Louisville, Ky., and will take charge June 1.

Rev. E. F. Musick, of Kentucky, has been called to Pennington Gap, Va., and will enter upon the work at once.

Rev. M. F. Bagby goes from West Union, Ohio, to New Vienna, same State. A splendid field secures a good workman.

A fine meeting has just closed at Edmond, Okla. 101 additions. Rev. Leslie L. Sanders did the preaching.

Rev. W. L. Head moves from Hill City, Ga., to Dayton, Tenn. He goes to a splendid field.

Rev. J. S. Umberger has been called to Galena, Kansas. He has accepted and enters the work at once.

Rev. J. C. Fondren resigns as missionary of the Nacagdoches County Association and becomes pastor at Deweyville, Texas.

Pres. E. Y. Mullins of the Seminary, Louisville, will preach the baccalaureate sermon at the Missouri University commencement.

April 13th at Reed, Okla., Bro. P. M. Smith was ordained to the full work of the Gospel ministry. So the laborers are increasing.

Rev. J. B. Pruitt becomes pastor at Tallahassee, Fla. He is from Paducah City, Ind. May the present union prove a great blessing.

Rev. J. M. Franklin, of the Seminary, Louisville, has been called to West Lynchburg, Va. He accepts and will begin work June 1.

The Word and Way Publishing Co., Kansas City, Mo., has increased its capital stock from \$15,000 to \$50,000. It has inaugurated a general publishing and book business.

Rev. Geo. V. Tilley has entered the pastorate at Cochran, Ga. Bro. Tilley was pastor at Helena, Ark., but the health of his family forced him to move.

Pastor F. H. Martin of Salem, Va., has just closed a gracious meeting. 68 united with the church by baptism. Bro. Martin did most of the preaching himself.

Evangelist Ham begins a six weeks' campaign in Bowling Green, Ky. One special object of the meeting will be to aid in the on-coming temperance struggle in June.

Dr. E. C. Dargan will preach the baccalaureate sermon at Bethel Female College, Hopkinsville, Ky. A great treat is in store for the faculty and students of that great institution.

Dr. Geo. W. McDaniel of the First church, Richmond, Va., will preach the missionary sermon at the commencement exercises of the University for Women, N. C. It will be well done.

The first church Argenta, Ark., has called Rev. W. J. Critchfield. He accepts. This is the field made vacant by Dr. B. M. Bogard accepting the financial agency of Sturgis Institute, Sturgis, Ky.

Evangelist W. W. Hamilton recently closed a meeting with the First church Jacksonville, Fla. There were 100 additions to the church and \$1,000 raised for Home Missions.

Rev. E. G. Pool resigns the pastorate of Fayetteville street church, Raleigh, N. C. His work here has been eminently prosperous. It is not known where he will locate.

Rev. J. R. Hobbs of Mt. Sterling, Ky., becomes pastor at Walnut street church, Owensboro, Ky. Bro. Hobbs is a strong man and will wonderfully aid in the next whiskey fight.

Bro. Geo. T. Prewitt has been set apart to the full work of the ministry. The Providence church, Mo., calling for his ordination. Within 18 months this church has ordained three preachers.

Pastor B. A. Owen has just closed a great meeting at Groveton, Texas. There were 78 additions to the church. Everywhere the Lord is blessing the labors of His servants. Rev. J. B. Fletcher did the preaching.

Dr. E. C. Dargan, of the Seminary, will preach the commencement sermon for Judson College, Marion, Ala. Dr. J. E. Rosser delivers the alumni address, and Dr. W. H. Smith delivers the address to the graduates.

Rev. R. C. Hubbard resigns the pastorate of the Second church, Newport News, Va., to accept the call to Liberty church, Appomattox, Va. Bro. Hubbard leaves the church in Newport News in a flourishing condition.

Dr. B. L. Whitman of Philadelphia, recently visited Seattle, Washington. He preached in the Temple Baptist church. After preaching he baptized the Chinese wife of the Chinese pastor of the First Chinese Baptist church of that city. Dr. Whitman had baptized the pastor in Philadelphia.

Rev. H. B. Jones, a student in the Seminary at Louisville, Ky., has been called to the church at Elizabethtown, Tenn. He accepts. There is a splendid working force

at Elizabethtown, and Bro. Jones will find this a charming field.

Rev. W. S. Browning, who has built 15 Methodist churches in the Indian Territory, has come to the light and joined the Baptist church at Weleetka, Okla. Pastor W. P. Toney baptized him. He is now building a Baptist meeting house at Okenah, Okla.

Rev. Jno. Rösch Stratton, of Chicago, goes to the 7th church Baltimore, Md. The new building is made of "pure white marble in true Gothic style." The spire may be seen over a large part of the city. Can the Christian lives and influence of the membership be felt so far?

Dr. Luther Little, of the First church, Galveston, Texas, recently assisted Pastor W. K. Penrod of Cleburne, Texas, in a great revival. There were 73 members added to the church. The hearts of Mississippians turn with pride to the great achievements in the Master's kingdom of her sons.

Rev. C. F. Aked, who comes from Liverpool, to accept the First Avenue Baptist church, N. Y., thinks that it is wrong for the papers to speak of the church as Rockefeller's church. He says, "the poor stranger will be welcomed just as heartily as the richest man or woman in the congregation." That is good if it lasts.

The Broadway church, Louisville, Ky., last Sunday took a mission collection amounting to \$2,000—licensed Geo. G. Riggan to preach. He is the son of the distinguished Prof. Geo. W. Riggan, who died 17 years ago. Within two weeks, without any special effort, there have been 30 accessions to the church.

Pastor Wm. Lunsford, of the First church, Asheville, N. C., has an excellent article in the Biblical Recorder, of this week, telling how the great January meeting in his church was brought about. He shows that it is the result of planning, praying and working.

#### Natchez.

Dear Record—I have just sent a check to Dr. Rowe for Home and Foreign Missions. Our noble women had sent money to both the boards previous.

This makes \$188.00 for the two boards or more than 50 per cent raise of anything this church has ever done.

We praise God who gives ability. To fully appreciate this collection one must understand the ability of this church. I say to you it is a noble collection.

Rejoice with me in the blessings of God who enables this church to do this work.

We are now in a meeting, with Bro. Solomon to assist. Will you not pray for us? Every one who reads this, please send a petition to the throne of grace.

Jno. O. Held.

It is pretty clear to one who thinks, that the findings in the Thaw case just tried in New York were the results of a purely psychological character. The five who found for acquittal were moved by a sympathetic sentimentality with public opinion, while the seven steady fellows who said guilty were guided strictly by the law and the testimony. We know those seven solid citizens however much they may be censured and condemned by the sentimental and sympathetic, the best interests of our people and country are safe in all such hands.



## WOMAN'S WORK.

MRS. JULIA T. JOHNSON, Editor.  
P. O. Clinton, Miss.  
(Direct all communications for this department to Clinton, Miss.)  
WOMAN'S CENTRAL COMMITTEE  
Mrs. J. A. Hackett, President, Meridian; Mrs. W. R. Woods, Secretary, Meridian.

### So I Send You.

The night lies dark upon the earth, and we have light; So many have to grope their way, and we have sight: One path is theirs and ours—of pain and care, But we are borne along, and they their burdens bear. Foot-sore, heart-weary, faint they on their way; Mute in their sorrow, while we kneel and pray; Glad are they of a place in which to rest, While we lay pillowed on the Father's breast. Father, why is it that these children roam, And I with thee, so glad, at rest, at home? Is it enough to keep the door ajar, In hope that some may see the gleam afar And guess that that is home; and urge their way To reach it, haply, somehow and some day? May I not go and lend them my light? May not mine eyes be unto them for sight? May not the brother-love thy love portray? And news of home make home less far away?

Yea, Christ hath said that as from Thee He came To seek and bless, so Hath He, in His name, Sent us to these; and Father, we would go, Glad in thy love that thou hast willed it so That we should be partakers in the joy Which even on earth knows naught of earth's alloy— The joy which grows as others' griefs grow less, And could not live but for its power to bless.

—R. Wright Hays.

### Topic of Mission Study for May.

### Our Schools Among the Heights.

The wave of educational enthusiasm that has swept over our South land has not passed by the mountain fastness of North Carolina, Tennessee and Georgia. For long years these hardy mountaineers were, in a measure, cut off from the great throbbing world. But at last the railroads have climbed their steep, telegraph wires are bringing them messages, and they are waking

up out of sleep, and shaking themselves to take part in the world's great enterprises. It is estimated that there are two millions of people dwelling in these mountain regions, stalwart of body, strong in mind, and in large part, believers in Baptist doctrines. Their homes cover a territory as large as any three States in our convention, except Texas, rich in grain, in timber, and in minerals. Richer still are these heights in young men and women, who long for education. During the meeting of the Southern Baptist Convention at Hot Springs, in 1900, the brethren determined to help the mountaineers educate their children in Christian schools. The Home Board was charged with the work. Rev. A. E. Brown, assistant secretary of the State Board of North Carolina, was already deeply interested in one mountain school in the western part of the State, Mars Hill, which had an enrollment of 150 pupils and was using two buildings. The Home Board, appreciative of Mr. Brown's fitness for the work, appointed him in 1904 superintendent of the mountain schools in the three States, North Carolina, Tennessee and Georgia. Then, there were five schools in all that region, being assisted by the several State Boards or the Home Mission Board. Now, twenty-five boarding schools of respectable grade, are under his supervision, with a total enrollment of 3,919 pupils.

These schools, while assisted by the Boards, are largely sustained through the self-denying contributions of the people themselves. The pupils, as a rule, are earnest, enthusiastic, and ready to endure hardships, if thereby they may receive an education.

Mr. Brown gives us some instances which show the spirit of the people. He says: "A young man with a wife and child came to our school at Sylva, N. C., and said: 'I am called to preach and want an education.' He could scarcely read. He had nothing, but was willing to work. He chopped wood, and did any other work he could find, evenings and Saturdays. For two years he has kept this up. The change in him is wonderful.

He now goes out on Saturdays and Sundays and preaches, as best he can. He does not think of giving up school until he completes the course which will require several years yet."

"A poor man back in the mountains of Kentucky, heard of our school at Williamsburg. He brought his family and belongings in a one-horse wagon. When he could pay anything, he did so, but when his oldest children, who were girls, had completed the course, he was considerably in debt to the school.

These girls had made such a favorable impression upon the trustees, that they decided to give

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them the debt. But the girls said no, we will pay every cent of it and interest, and they did."

What do these mountain schools need? Everything, buildings, books, furniture for school rooms and for dormitories, industrial equipments, endowments.

Some of our societies are lending great aid by sending them boxes.

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See After Church and School Bells. Catalogue The C. S. BELL CO., Millbrook, N. Y.

### Blue Mountain Conference.

The second annual Bible Evangelistic Conference at Blue Mountain, Miss., will be held June 25, to July 4.

An unusual program has been prepared. Three great Baptist preachers will deliver addresses, one or two each day. They are, Rev. H. Carroll of Texas, Dean of the Theological Department of Baylor University, T. T. Eaton of Kentucky, editor of the Western Recorder and J. B. Gambrell, Secretary of the Texas State Mission Board. Three great Baptist teachers will deliver addresses, one or two each day. They are Prof. E. C. Dargan of the Southern Baptist Theological Seminary, President Jamison of Mercer University, Georgia, and President W. T. Lowrey, of Mississippi College. Three leading Baptists evangelists will deliver addresses, one or two each day. They are Evangelist J. H. Dew of Missouri, Pastor-Evangelist Joshua Gravett of Denver, Colo., and General Evangelist W. W. Hamilton of the Home Mission Board. It is expected that two other noted lecturers will deliver addresses, but we are not yet at liberty to announce their names.

The Conference is confined to strictly Bible Evangelistic lines, that it may be helpful to evangelists, pastors, parents, Sunday School teachers, Young Peoples' workers, etc., in leading the lost to the Saviour.

A notable feature is that every night during the conference a great evangelistic meeting will be held and we are praying that hundreds may be saved during this conference.

It will be noticed that the Conference includes the fifth Sunday in June. This will enable many pastors to attend and they will go to their summer's meetings strengthened and helped by this great Conference.

This fifth Sunday will be a great day long to be remembered. Think of it! T. T. Eaton, J. B. Gambrell, W. W. Hamilton, and B. H. Carroll will all preach that day. It will be worth coming hundreds of miles just for that one day. There will be special reduced rates on all railroads. Bunk can be secured at from 50c to \$1.00 per day, or arrangements can be made for camping. Address President B. G. Lowrey, Blue Mountain, Miss.

The Mountain is ideal for this great annual Bible Conference. The nights are cool, the surrounding scenery beautiful, the quiet, refined influences of the place most helpful, and the warm-hearted Christian fellowship of the people most delightful.

The afternoons are left open for rest and recreation, that the people may return to their homes not only greatly blessed spiritually, but rested and built up physically by this ten days' vacation.

T. T. Martin,  
B. G. Lowrey,  
Committee.

Blue Mountain, Miss.  
Since the above was prepared for publication Bro. B. H. Carroll writes us that he cannot be with us this summer. This causes deep regret, but Prof. E. C. Dargan leaves his professorship to become pastor of one of our leading churches, and he will take Bro. Carroll's place as one of three of our great Baptist leaders who will be with us, and Prest. A. P. Montague of Howard College, Ala., will take Prof. Dargan's place as one of three of our great Baptist teachers who will be with us.

We hope to announce two other lecturers soon. Let it be remembered that the Mississippi B. Y. P. U. encampment meets at Blue Mountain at this time, so that Mississippi Baptists will get a double blessing from the great meeting.

Let us say to Mississippi Baptists that they have a rare opportunity. The program of the Bible Evangelistic Conference is not surpassed by the program of any conference in the land. Northfield, Mass., Union Lake, Ind., Broughton's Conference, Atlanta, Ga., are too far away and are not distinctively Baptist.

The Baptists of Louisiana, Arkansas, Tennessee, Alabama and Mississippi alone can make the Blue Mountain Conference the greatest Bible Conference in the world. Will they seize this opportunity?

T. T. Martin.

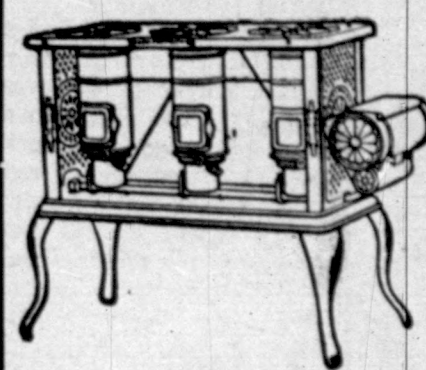
### DeSoto.

My last visit to this church revealed the fact that some of the Lord's noblest and consecrated women are there. They are indeed the salt of the earth. Such men as Geo. B. Parker, J. N. Shurley, Dr. Ferrell Etheridge and others that might be mentioned and women not a few who are ready to co-operate with the pastor in every good work. Superintendent Parker has a well regulated Sunday School and after the pastor told them about Bro. Carter's family and their need of the new building for the babies at the orphanage they all agreed to put some bricks into it. The offering for Home and Foreign Missions was fairly good considering the church is trying to finish remodeling their house, when done will be a model of beauty. They pay pastor's salary monthly so when he goes he is paid in full each visit. It will not be long till she will stand in the front rank of the churches in this part of the Lord's vineyard. The pastor is encouraged, and the outlook of all his work is good. He craves the prayers of all the readers of The Record. God bless and prosper the paper and all the workers.

Yours in His name,  
J. J. Walker.

Shubuta, Miss., April 18, 1907.

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OF THE

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JANUARY 1st, 1907

Admitted Assets.	Liabilities.
*Bonds and Mortgages, \$5,809,650.00	Policy Reserve \$16,006,708.00
Bonds and Stocks (market value) 8,907,787.91	Miscellaneous Liabilities 297,780.84
Real Estate 1,650,609.81	Present Value of all Dividend Endowment Accumulations (Deferred Dividends) 1,621,413.00
Cash in Banks and Trust Companies 293,545.75	Reserve to provide for all other Contingencies 1,083,648.98
Loans to Policy Holders 1,950,996.14	
Other Assets 396,961.21	
Total \$19,009,550.82	Total \$19,009,550.82

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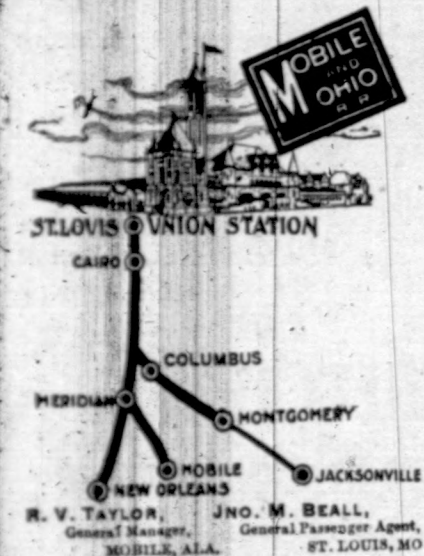
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Dallas, Texas.**

#### We Will Soon See Jesus.

"Sirs, we would see Jesus,"  
said the Greeks that went up to  
the feast at Jerusalem and the  
soul of our Lord Jesus rejoiced,  
for he loves to reveal himself to  
those that seek him; and this he  
has been doing to inquiring, per-  
sistent, believing souls ever since  
that day. The desire to see Je-  
sus in his beauty has been the one  
burning desire of his redeemed  
Saints through all ages. The  
thought that he will soon see  
Jesus is the happiest thought of  
the Christian as he journeys on  
towards the heavenly country. It  
has been said of some Christians  
in Apostolic times that they were  
too anxious to depart and be with  
Christ, as it unfitted them for  
earthly service. Paul with his  
characteristic moderation desired  
to depart and to be with  
Christ which was far better, but  
was willing to tarry here that he  
might serve his brethren.

Be of good comfort my fellow  
pilgrim for you will soon see  
Jesus. The blessed assurance that  
you will, were enough to make  
you rejoice amidst life's cares and  
toils and sorrows and sufferings.  
Our Saviour has given us a reme-  
dy for all our heart sorrows in his  
precious promise in John 14: "I  
go to prepare a place for you and  
if I go and prepare a place for  
you, I will come again and re-  
ceive you unto myself—that where  
I am there ye may be also."

This precious promise is for all  
his believing people—whether  
rich or poor, whether white or  
black, from every land, of every  
tongue. Its a happy thought that  
so many of his redeemed ones,  
who lived in obscurity and in  
poverty and whose lives were  
worn out with toil and care and  
sorrow have been called to see  
Jesus in his heavenly home. Some  
who would gladly have done a  
good work for him if they had  
only known how, and what to do.  
While others have purposed in  
their hearts and have done the  
best they could, but counted it as  
nothing—have gone up to see  
Jesus and are supremely happy  
now.

A little daughter whose home  
was in a tenement house and  
whose mother was done at last  
with the work and worry that  
killed her, was left at fourteen  
years of age with four younger  
ones to mother and to nurse.  
Faithful to her trust she scrubbed  
and washed and cooked and  
mended until the slender shoul-  
ders bent and the thin face grew  
white, and almost before any one  
noticed her much, the little broken  
life lay waiting for release. "I  
have not been able to do any-  
thing," she whispered to her girl  
friend who lived around the cor-  
ner. "I could not go to school  
because of the work, or to Sun-  
day school because it took all  
father could spare to keep the  
others in clothing. When the min-

ister came to see me he said I  
would soon see Jesus, but I am  
afraid I have not done anything  
good and I don't know anything  
to say to him." "And you need  
not try to say anything to him,"  
said the other, "not a single  
word"—kissing the little pitiful  
face, "when you see Jesus look at  
you just show hi myour hands." What a hearty welcome she re-  
ceived from Jesus, and it would  
be just like him to have seated  
her beside the Apostle Paul.

How joyful must the home  
coming of his people be to Jesus  
himself, for he prayed that they  
might be with him, and he will  
not be satisfied until every one of  
his redeemed ones are gathered  
in his joyful presence. How glad  
must our loved ones be, and the  
happy angels be, over our home  
coming. "A little girl clapped  
her hands when she heard that  
the great and good Phillips  
Brooks was dead, and said:  
"How glad the angels must have  
been when they saw him coming."  
Beloved Christian—I want to  
see Jesus and spend eternity with  
him. Don't you:  
"Jesus the very thought of thee  
With sweetness fills my breast  
But sweeter still far thy face to  
see  
And in thy presence rest."

O. D. Bowen.

Handsboro, Miss.

The General Convention of the  
Vaptists of North America will  
meet in Convention Hall of the  
Jamestown Exposition, Wednes-  
day afternoon May 22nd, closing  
Thursday night the 23rd. The  
address of welcome will be de-  
livered by ex-Gov. A. J. Mon-  
tagne of Virginia; the President's  
address by Hon. E. W. Stephens  
of Missouri; after which leading  
representatives of missionary or-  
ganizations will speak on note-  
worthy events in their several  
fields during the last two years.  
Dr. John E. White of Atlanta,  
and Dr. O. P. Gifford of Buffalo,  
will discuss the timely question:  
To What Extent May a Christian  
Denomination Engage in the Cor-  
rection of Public Evils. Dr. W.  
J. Williamson of St. Louis, will  
speak upon a Related System of  
Baptist Summer Assemblies; Dr.  
E. E. Chivers of New York, upon  
The Significance of The Recent  
Development of Missionary Inter-  
est among our Young People; and  
Dr. E. Y. Mullins of Louisville,  
upon The Contribution of Bap-  
tists to American Civilization.  
Special matters that are likely to  
engage the attention of the Con-  
vention are: The meeting of the  
Baptist World Alliance in 1910;  
Church Federation; the Baptist  
Brotherhood; a national Christian  
Temperance Movement; Arbitra-  
tion, etc. The Baptist exhibit in  
the Roger Williams Memorial  
Building will be an interesting  
adjunct of the Convention. Dele-  
gates to the Anniversaries at  
Washington and those to the  
Southern Baptist Convention at

Richmond, respectively, can pur-  
chase round trip excursion tick-  
ets to the Exposition with ten  
days stop-over privileges at either  
of those points. May 23rd is des-  
ignated as "Baptist Day" at the  
Exposition.

Kingman cotton planter is the  
best on the market. We refer  
you to Dr. J. R. Carter at Bap-  
tist Orphanage. Sold by Brown  
Bros.

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meals à la carte.

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**EYE, EAR, NOSE and THROAT**  
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Eczema and all Skin and Female Diseases. Write  
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Don't be forced to swallow those mu-  
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throat, caused by catarrhal affection.  
Porter's Ca-Tarrh-O is guaranteed to  
cure catarrh when applied regularly ac-  
cording to directions. Try it.  
Don't be beguiled into thinking you can  
be cured of catarrh by merely smelling of  
a medicine. Get a box of Porter's Ca-  
Tarrh-O, price 50 cents at all druggists.  
Send stamps if not kept by your dealer.  
Porter's Ca-Tarrh-O contains neither  
opiates nor narcotics. It is simply anti-  
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for relief, cures the most  
difficult cases. 30 days allowed  
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the best legal authorities. One re-  
ference will save you its price.  
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#### Bible Institute at Blue Mountain.

As one who attended the Bible  
Institute at Blue Mountain last  
year I desire to say to my brother  
pastors that all who did not  
attend miss a good thing and  
will miss a helpful meeting if  
they do not attend the next one.  
It is a helpful and inspiring  
thing to come together, pray to-  
gether, and study the Bible to-  
gether with such men to lead as  
are on the program for the ap-  
proaching meeting.

I speak from experience and  
therefore speak positively. When  
we peruse our Bible studies alone  
we naturally drift into ruts and  
I know of no better way to get  
out of the ruts than to come in  
contact with our equals and super-  
iors in some Institute like the  
one at Blue Mountain. It is my  
candid conviction that every city,  
village and country pastor would  
gain strength by attending the  
coming meeting. I am sure this  
is true of every one who has  
reached my higher.

McHenry.

I wish to say that we have had  
Evangelists Frank M. Wells of  
Jackson, Tenn. here at McHenry  
in revival meetings for ten days  
closing out here April 18.

He is a preacher of great power  
all our distinctive principals as  
Baptists was duly emphasized,  
which is not always done by pro-  
fessional evangelists, and in my  
judgment he is eminently fitted  
for the work he is now engaged  
in, and his methods are such as

any Baptist can readily endorse.  
His lectures (which are given on  
Sunday evenings) I did not hear  
but 'twas said to be very fine by  
the large congregation who at-  
tended both.

Brethren if you need his ser-  
vices do not hesitate to engage  
him, he will do good wherever  
he goes.

W. H. Boone.

#### Baptists in S. S. History.

An address delivered at the Sem-  
inary at Louisville Feb. 19,  
1907, by Rev. B. W. Spillman,  
given in outline sketch by H.  
C. Joyner.

The modern Sunday school era  
was ushered in by Robert Raikes,  
of Gloucester, England, in the  
year 1780. But his movement  
was purely local and soon died.  
William Fox, deacon of the Bap-  
tist church at Bourton-on-the-Wa-  
ter, organized the first Sunday  
school society in the world and  
made possible the spread of the  
movement.

It was William Gurney, another  
Baptist, who organized the Lon-  
don Sunday School Union which  
stood for gratuitous teaching as  
opposed to William Fox and his  
Society which paid teachers for  
their work.

Joseph Hughes, pastor of the  
Baptist church at Battersea, or-  
ganized the Religious Tract So-  
ciety of London and the British  
and Foreign Bible Society—both  
the direct result of an effort to  
supply good reading matter and  
the Bible to the people as a result  
of the great religious awakening  
brought on by the Sunday school  
movement and the preaching of  
the Wesleys and Whitfield.

William Henry Watson was the  
man who first laid stress on the  
"senior class" work. He was a  
Baptist and was for forty-five  
years the secretary of the Lon-  
don Sunday School Union.

In America Baptists were early  
in the field. They commended  
the work of the American Sunday  
School Union organized in 1824.  
Miss Harriet Bishop, a young  
Baptist woman, went into the  
Northwest and located the first  
Sunday school in that territory in  
what is now the city of St. Paul.  
John Mason Peek organized the  
first Sunday school in St. Louis.

B. F. Jacobs was America's  
greatest Sunday school leader.  
He it was who made possible the  
uniform lessons for the Sunday  
schools of the world as they are  
now used by more than twenty-  
five millions of people every Sun-  
day in all parts of the civilized  
world.

He was the great Sunday school  
organizer, and from 1881 was the  
chairman of the Executive Com-  
mittee of the International Sun-  
day School Association of Ameri-  
ca. He died in 1902 and was suc-  
ceeded by another Baptist, Mr.  
W. N. Hartshorn, of Boston,

prominent alike in the business  
and religious world.

Mr. Henry J. Howland, a Bap-  
tist of Boston, organized the first  
distinctive primary department in  
the world, so far as is known in  
history.

Mrs. Juliet D. Dudley started  
the Cradle Roll in Elizabeth, N.  
J. Prof. B. H. DeMent, of the  
Southern Baptist Theological  
Seminary, occupies the first full  
professorship of Sunday School  
Pedagogy in any theological sem-  
inary in the world.

Baptists have not done it all,  
but they have had a share, a very  
honorable share, in the great Sun-  
day school work.

If a grocer says "certainly,"  
when you ask him for a  
MACBETH lamp-chimney, it's  
an indication that he is a safe  
man to deal with, as it shows  
a desire on his part to serve  
his trade with the best of  
everything.

The merchant who always  
tries to sell you something  
"just as good," when you ask  
for a standard article, doesn't  
sell MACBETH lamp-chimneys.

My Index is useful to everyone who owns  
a lamp—and it's free.

Address, MACBETH, Pittsburgh.

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\$25 to \$30**  
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and Art taught by European instructors. Every course, an inspiration. Every  
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is a Baptist and a native of Mississippi, respectfully offers two free scholarships  
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## MIDDLE-AGED WOMEN

Scientific Reason for the Trouble From Which Women Suffer, at a Certain Age, and How to Prevent and Cure Them.

### SYSTEM IS CHANGING

Help Is Needed, to Strengthen the Organs and Constitution for the Strain They Have to Endure.

### HOW TO AVOID STRAIN

Age Advice to Ladies Who Require Help at This Time.

Simply stated, the reason you feel out of sorts, sick, miserable, melancholy, at middle life, is because your organs and functions are undergoing a wonderful change, and the change is bound to affect you physically and mentally.

Just at this time, too, your system is so busy attending to these changes, which have to take place, that it is likely to forget the need of looking out for ordinary diseases.

As a result, many a woman, by not taking special care of her general health at this time, has allowed herself to become an invalid for life.

The best thing for you to do is to take part of the extra strain off your system, by using Wine of Cardui.

This well-known medicine for women is composed of pure vegetable ingredients, which act by strengthening the womanly organs, and, through them, the entire womanly constitution.

Cardui is a safe, non-intoxicating, scientific, female tonic, which, for over 50 years, has had remarkable success in the treatment of female disorders in young, middle-aged and old.

Mary Baggeley, of 117 Peach street, Syracuse, N. Y., writes: "I was passing through the change of life and had been sick, until I heard of and took Wine of Cardui. Now I am a strong woman. My sister had always suffered with a pain in her side since a girl of 15. Now she is 35. Since she took Wine of Cardui she has not been troubled with that pain and is gaining strength daily. Cardui has been a God-send to both. We are new women since using it."

Free Advice is gladly given to all ladies who write, describing their symptoms and stating age. All requests for advice are kept sacredly confidential and replies sent in plain sealed envelope. Address Ladies' Advisory Dept., The Chattanooga Medicine Co., Chattanooga, Tenn.



## HICKS' CAPUDINE

(LIQUID)

has CURED all aches and pains, colds and indigestion for many years, and has given satisfaction wherever used.

IT WILL CURE YOU

Get a 10c Trial Bottle Today

Regular 25c, 50c and 50c

ALL DRUGGISTS SELL IT

## The Home.

### Nature and Chance.

All nature is but art, unknown to thee;

All chance, direction, which thou canst not see.—Pope.

### Music in the Soul.

"There's music in my soul today."

Some angel true has breathed to me

In undertones so gently sweet

Truth's grandest symphony.

"There's gladness in my soul today."

Ah, why should my soul gladness claim?

"Dame Fortune" does not on me smile,

And I am all unknown to fame.

An humble dreamer's life is mine,

This life to me is bright and fair.

It knows not of world-blighted souls,

Who love the tempter's pleasing snare.

"There's beauty in my soul today."

It comes to me from flowers and streams,

Old Nature with her wealth of love

Is parent of life's ideal dreams.

"There's love within my soul today."

Its gospel tells the creed of cheer.

It teaches souls to whisper hope

To lives that grope in shadows drear.

These gracious gifts to hearts are given

As blessings that seem all sublime

They lead the soul to thought-reveries bright.

Where echoes of the divine

—Ada Christine Lightsey.

Daleville, Miss.

Carefulness and Carelessness.

It is easier to avoid mistakes

than to correct them after they are made.

It takes less time and energy to stop and think, and decide a question or line of action wisely, than it does to rush ahead thoughtlessly and carelessly do the thing wrong, and then have to undo it and do it over properly.

Worse yet if it is a thing that cannot be undone, that must stand as a monument to our lack of care and thought.

Either carefulness or carelessness can soon be made a habit.

What habit is the better, the habit of making mistakes, or the habit of getting things right?

The answer is not hard to guess. Neither is the right habit so hard to form. Every repetition of the mental act of choosing the right thing to do and the right way to do it, helps to fix the habit and to avoid mistakes. Each triumph

leads joyfully and easily on to the next one—just as each mistake of the careless person opens the gate for the next to slip in.

Each thing well done and rightly done is an inspiration to further effort, while each mistake is a stone in the path of progress and a discourager toward endeavor to do better.

Better far, had we avoided mistakes, than wasted time and strength making and correcting them.—East and West.

### Just for Fun.

A Real Newspaper.

The proprietors of a Siamese newspaper have distributed handbills, containing the following:

"The news of English we tell the latest. Writ in perfectly style and most earliest. Do a murder get commit, we hear of and tell it. Do a mighty chief die, we publish it, and in borders of somber. Staff has each one been colloged, and write the Kipling and the Dickens. We circle every town and extortionate not for advertisements. Buy it. Buy it. Tell each of you its greatness for good. Ready on Friday. Number first."—Bangkok Times.

He (after introduction): "Allow me to inform you that I am the last of the great family of the Van Silents."

She (thoughtlessly): "Delighted to hear it, I'm sure."—Le Rire.

Lady: "Why in the world are you bringing the milk at four o'clock in the afternoon? Can't you get here earlier?"

Milkman: "Earlier? Why, madam, this is tomorrow morning's milk."—Detroit Free Press.

"Waiter," called the customer in the restaurant where an orchestra was playing.

"Yes, sah."

"Kindly tell the leader of the orchestra to play something sad and low while I dine. I want to see if it won't have a softening influence on this steak."—Milwaukee Sentinel.

Jones had been quite ill. One day the doctor called and found him in a bathtub.

"Why, now, are you crazy? You must be anxious to die?"

"No, I ain't," protested poor Jones, "but didn't you say that your last medicine was to be taken in water?"

The Quaint Case of Brother Bimmelick.

"Now, dar was de case ob Brudder 'Lonzo-Bimmelick," reminiscently said old Brother Quack-

boss, "an' lookin' at it dis-uh-way an' dat, it sho'ly was some quaint! Dar was his wife, Sistah Claudine—well-uh, Brudder 'Lonzo an' dat 'ar yallah lady was most engineer'ly squabblin' and squibbin' uh-twist deirse 'fs. De

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WELL DRILLING & PROSPECTING—  
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Lv. Gulfport 7:30 a.m. 4:15 p.m.  
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Ar. Jackson 2:05 p.m. 10:50 p.m.

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**ECZEMA CAN BE CURED**  
Who is there that has ever had this terrible disease that would not give anything they possessed to be cured? Imperial Remedy Co., Houston Texas, will send a sample free to any sufferer writing for it.

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The only 25-cent pile cure on earth that cures. MCKAIN'S MAGIC SALVE RELIEVES IN A MINUTE! Cures quickest positively permanent. At druggists or by mail with beautiful souvenir for 25 cents. **McKain Manufacturing Co., Greenville, Texas.**

**PIANO TUNING.**  
Do you know A. S. Padelford in the capacity of a tuner? Then, if you need him Address  
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Guarantee every bottle of Johnson's Chill and Fever Tonic to cure deep seated and neglected and mistreated cases of Grip. Give back the full retail price when it fails and ask no questions but look pleasant.

The Johnson's Chill and Fever Tonic Co.  
References: Every Bank in Savannah, Ga.

How to Keep the Kitchen Cool and Comfortable in Mid-Summer.

Many a housewife is wondering how she will pass through the

coming summer months with the stove she well knows will make the kitchen unbearably hot—to say nothing of the dirt, dust and ashes that will add to the discomfort.

There is a way out of it all—a way that not only lessens the work and keeps the kitchen cool, but that also reduces fuel expense. This convenience, comfort and economy is all effected by the New Perfection Wick Blue Flame Oil Cook-Stove, an oil stove superior to other makes that it is fast replacing the coal and wood range, the old-fashioned oil stove, and in many cases the gas stove.

Anyone who has had to wait ten or fifteen minutes for the fire to get started will appreciate the New Perfection, which gives a strong working flame at moment of lighting. "Blue Flame" means the hottest and cleanest flame produced by any stove. The flame is always under immediate control and can be raised or lowered instantly. The convenience of this will be understood when it is considered that while the flame of one burner is boiling the kettle or roasting a large joint, that of another can be reduced to simmering point—in this way enabling the housewife to cook a variety of dishes at one time.

Then the comfort of it. While the flame of the New Perfection is intensely hot, yet the heat is not thrown off into the kitchen because it is concentrated by blue-enameled chimneys.

On washing and ironing days the comfort and convenience of the New Perfection will be greatly appreciated. It gives best results in the least time, and does away with all coal and wood carrying and the many other disagreeable jobs that have to be done with other stoves. The New Perfection is made in three sizes, with one, two, and three burners, and is warranted to give full satisfaction.

Another home comfort is the Rayo Lamp, which produces a light of unusual brightness, yet soft and mellow—a light that will not hurt the eyes. The Rayo Lamp can be used in any room, whether it be library, dining-room, parlor or bedroom. It is highly ornamental, being made of brass throughout and beautifully nicked. Every lamp is warranted and makes a valuable and handsome addition to any home.

The New Perfection Wick Blue Flame Oil Cook-Stove and the Rayo Lamp are two real essentials to home comfort. Their easy operation, absolute safety and handsome appearances commend them wherever stoves and lamps are used.

Kingman Disc Harrows, Disc Cultivators and plows are the best improved on the market.

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Many a housewife is wondering how she will pass through the

coming summer months with the stove she well knows will make the kitchen unbearably hot—to say nothing of the dirt, dust and ashes that will add to the discomfort.

There is a way out of it all—a way that not only lessens the work and keeps the kitchen cool, but that also reduces fuel expense. This convenience, comfort and economy is all effected by the New Perfection Wick Blue Flame Oil Cook-Stove, an oil stove superior to other makes that it is fast replacing the coal and wood range, the old-fashioned oil stove, and in many cases the gas stove.

Anyone who has had to wait ten or fifteen minutes for the fire to get started will appreciate the New Perfection, which gives a strong working flame at moment of lighting. "Blue Flame" means the hottest and cleanest flame produced by any stove. The flame is always under immediate control and can be raised or lowered instantly. The convenience of this will be understood when it is considered that while the flame of one burner is boiling the kettle or roasting a large joint, that of another can be reduced to simmering point—in this way enabling the housewife to cook a variety of dishes at one time.

Then the comfort of it. While the flame of the New Perfection is intensely hot, yet the heat is not thrown off into the kitchen because it is concentrated by blue-enameled chimneys.

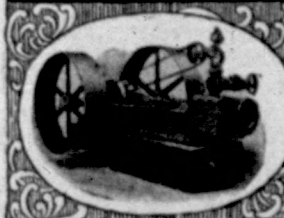
On washing and ironing days the comfort and convenience of the New Perfection will be greatly appreciated. It gives best results in the least time, and does away with all coal and wood carrying and the many other disagreeable jobs that have to be done with other stoves. The New Perfection is made in three sizes, with one, two, and three burners, and is warranted to give full satisfaction.

Another home comfort is the Rayo Lamp, which produces a light of unusual brightness, yet soft and mellow—a light that will not hurt the eyes. The Rayo Lamp can be used in any room, whether it be library, dining-room, parlor or bedroom. It is highly ornamental, being made of brass throughout and beautifully nicked. Every lamp is warranted and makes a valuable and handsome addition to any home.

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(Signed)

JOHN L. JOHNSON.

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## Chronicles.

L. A. D.

Our studies have been in the Old Testament this year, beginning with the creation. It is well for the Apostle Paul says, "all Scripture is inspired of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness." But he also says: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." II Tim. 2:15 and 3:16.

There has been a great deal of "reading the Bible," but like reading the newspapers, and even that with prejudiced minds, or in the light of uninspired commentaries. Every disciple should be a student, for "every man shall give account of himself unto God." Note: "In the beginning God created the heavens and the earth"—there can be nothing beyond: hence he was supreme and had all power, and all knowledge.

Creation was perfect: God's laws were excellent, and He made no mistakes. His own testimony is, that everything was "very good"—even man. At the end of his six days' work, he rested, and "blessed the seventh day and hallowed it." It became "the Sabbath" and a necessity for mankind. The law to observe the day of rest is a natural law; its violation brings the penalty, like other natural laws, though sometimes delayed, or charged to something else. Investigation may reveal the sin.

During their bondage in Egypt, the Israelites were compelled to neglect the Sabbath; so after their deliverance and becoming a nation, Moses was commanded to give them a national, written law

—called by us: "The Ten Commandments." The fourth reads: "Remember the Sabbath day, to keep it holy"—it had been forgotten, it seems, or disregarded from prohibition of their captors. Its enforcement was the beginning, so to speak, of Temple Service the Mosaic covenant.

Ceremonial law was abolished by the new covenant; Christ having fulfilled and satisfied it by his death and resurrection. He put us under a new law—the law of "grace," as "all power was given unto him in heaven and on earth." Under this new law came aggressive services: "Go ye, therefore, and teach all nations"—not confined to a single nationality. No natural law was abolished; so the day of rest is to be observed—not to be used for business, folly or pleasure.

Under the Christian dispensation it is to be regarded as God's day, and its hours belong to Him. No government has a right to confiscate it; no corporation, no individual. It is robbing God to steal it, and the sin will meet its punishment. Who knows but that the wickedness of Sodom and Gomorra began in such supposed slight encroachments. Indeed may not the gradual wandering from God have brought on the gross wickedness which resulted in the flood? Safety is in strict observance of all laws; and this truth applies to nations, States and corporations.

The haven of Cates' meeting continues to work around Columbus, Miss.

Evangelist A. S. Colyar, one of Mr. Cates' most efficient helpers in Memphis, Union City, and Columbus, has been helping the writer for the past three weeks in meetings at Salem and Sessums in Oktibbeha county, and Mayhew and Artesia in Lowndes

county. Mr. Colyar as an evangelist and preacher, is far above the average, and is an earnest conscientious Christian worker; and is fortunate in having as co-laborer in the Master's vineyard his most estimable good wife who is also an active worker; and a sweet spirited Christian lady.

If we are to judge by the fruits of Bro. Colyar's labors, the Holy Spirit is evidently with him. In these meetings, there has been

added to the churches 51, 29 actual converts, and 22 backsliders reclaimed, with others soon to follow. Any church in Mississippi or elsewhere desiring the help of an evangelist will do well to secure his services before he returns to his home in Cartersville, Ga.

Bro. Colyar's address for the present is care Rev. W. W. Whitfield, P. O. Box 66 Columbus, Miss.

W. W. Whitfield.

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